

Some
CONSIDERATIONS

Proposed to all you that sing

DAVIDS

SUNDRY

Experiences, Confessions, Complaints,
 Exhortations, Prophecies, Praises, &c.
 in Rhyme and Meeter.

Psal. 69. 12. I was the Song of the Drunkards.

Amos 8. 3. The Songs of the Temple shall be howlings:

1 Cor. 14. 15. I will sing with the Spirit, and with Understanding also.

Psal. 69. 9. O worship the Lord in the Beauty of Holiness.

Psal. 47. 7. For God is the King of all the Earth; sing ye Praises with understanding.

By *Edward Cook.*

Printed in the Year, 1670.

CONSTITUTIONS

Proposed to the Convention

DAVID

SLINDY

Conferences, Conventions, Conventions

of the State and Nation

The first of the year of the Convention
A year of the year of the Convention
I will be with the State, and will be

The first of the year of the Convention
The first of the year of the Convention
The first of the year of the Convention

Printed in the Year 1800

Some Considerations proposed to all you
that sing *David's* fundry Experiences,
&c. in Rhyme and Meeter.

Consider what the Apostle writeth unto the *Corinthians*, To sing with the Spirit, and with Understanding, and to the *Ephesians*, That they should make Melody in their Hearts: Now I write to you the People of *England* these following Queries, that use to sing Psalms in Rhyme and Meeter, collected into English by *Sternhold* and *Hopkins*.

When did your Bones Quake for fear? And when did you all Night wash your Bed with Tears of Complaint unto the Lord, as you sing in the sixth Psalm? If it be not so with you as you sing, then I am sure you tell a Lye unto the Lord, and that is not to make Melody in your Hearts in Grace.

And do not you sing again in the first Psalm, That you will not lead your Lives as Sinners do, nor sit in Scorners Chair? And in the second Psalm, That the Lord above should be served with trembling? Why then do you scorn the *Quakers*, who work out their Salvation with Fear and Trembling? And why do you condemn the *Quakers* for judging, when your selves sing and say, All the Kings and Rulers of the Earth are conspired against Christ? Is not this high Treason you sing amongst you?

And how can you sing the 3d Psalm with a good Conscience? who say, That if ten thousand hem you in, you could not be afraid: Is this true? And in the forth Psalm, You will lie down in Peace, when there is no Peace to the Wicked, saith my God: And when did the Lord make your hearts glad more then Corn and Wine?

(4)

And when did you give your Goods to the Saints, as you sing in the 16th psalm? And why do you say the Lord teacheth you every night? when your Priest says, *Immediate or present Teaching is ceased, and never here to be brought so*; and yet thou sayest in psalm 51. The Lord Reveals to thee; and here thou ownest Revelation, which all your Priests deny.

And how canst thou sing, as in psalm 18. That thou wast an Innocent Person before the Lord, and that thou refraineest from sin and wickedness in any case? when your Priest saith, *You can never cease from sin while on this side the Grave, in your best attainment?* And when didst thou break brazen Bars assunder? And when were thy Hands and Feet pierced through, and thy Tongue cleaved fast? And when might thy Bones be numbred for torment? And when was thy Garment divided, and cast Lots for? Is not this Blasphemy, when thou singest of thy self that which was prophesied of Christ, and properly belongeth to him, as in psalm 22?

In psalm 27. thou singest, The Lord is thy Light; Why then dost thou hate the Light in thy Conscience, which Christ the Light hath enlightened thee withal? And when did thy Parents thee forsake, and cast thee off? And when was thy Bones wasted, that thy Friends, and Kindsfolk, and Neighbours were afraid to see thee, as men once dead? as thou singest in psalm 31.

When didst thou faint with fasting that thy bones did wear & waste away? as thou singest in psalm 32. And when didst thou clothe thy self with Sack? Is not this plain mocking of the Lord? Is this to sing with the Spirit of Understanding?

And wherefore do you speak against the *Quakers* who owns the Everlasting Light, when you your selves sing in psalm 36. That in the Light you are full sure the Everlasting Light to see? Are not your *Quakers* now in your singing? do not you hold forth their Doctrine, the Everlasting Light? and yet you will suffer your Priest to call it a natural light, and not reprove him: For is that natural that is Everlasting? Is not this for you to understand?

And

And when did you go weeping all the day long in dolefull heaviness? And when didst thou roar for grief of heart? as in Psalm 38. And where is it written of thee, In the volumn of the Lords Book? as in Psalm 40, Is not this of Christ?

And why again dost thou desire the Lord in thy singing, That he would send forth his Light, as in Psalm 43. and his Light is sent forth already; and he is come again a Light unto the World, and hath placed it in your Consciences according as you sing, and yet you will not believe in that Light which he hath enlightened you withal, but look for another, and deny it,

And when were your Bellies glewed to the Ground? And when did you blush to hear the wicked mock, & nod their heads, as you sing in psalm 44. Are these things so or no which you sing unto the Lord? O when will you perform your promises to the Lord, to lay Calves and other things upon his Altar? what, are you gone back from being *Christians*, to be *Jews* again? to promise the Lord to lay Calves upon the Altar? Are not you all Denyers of Christ that sing so now.

Come a little further: And when did dreadfull fear make thee to quake, that no shift thou couldst make, as thou singst in psal. 55. you were used to say that the *Quakers* Religion was but a new Sect, as yesterday; but you may read otherwise: for *David* and *Moses* quaked, and exceedingly feared and trembled, and if ever you mean to come into the life of *Moses*, and condition of *David*, whose Psalms you have miserably abused, you must know a day of quaking and howling, though now you sing over it: And in psalm 56. thou singest, That thou mayest ascend with feet as live in Light.

And when didst thou cry unto the Lord that thy throat was hoarse again? And when didst thou faint and quail with looking for help from the Lord, as thou singest in psalm 69. And when didst thou get Viniger and Gall.

And where learned you these Verses and Rymes that you sing in psalm 74.

Why dost thou draw thy hand aback, and hide in thy lap?

O pluck it out, and be not slack, to give thy Feet a rap.

Think

Think you the Lord will be pleased with these things? Will not he turn such Songs as these into Howlings, and make you howl for singing of them.

And when didst thou say unto the Mad-people, Set not your Horn so high? and to the Ungodly, Deal not so furiously, as in Psalm 75? Didst thou ever reprove Sinners in the gate? And when was thy Breath stopt, and thy Speech gone, and thine Eyes alwayes held from Rest, as thou singest in psa. 77.

And when wast thou stricken dead, that thou forgot to eat thy Bread, and thy Bones burnt as an Hearth, that thou singest such things to the Lord, in psalm 102. where thou tellest the Lord, That thou hast filled thy Hunger with Ashes, and thy Drink hath been Tears? If these things be not true, then thou art as grievous a Liar as ever I heard of.

And how canst thou sing Psalm 103. That God hath removed thy Sin from thee as far as the East is from the West, and yet sayst thou must have them as long as thou livest, when as thy Sins yet remain with thee, knawing upon thy Conscience, for thus the Scripture saith, *He that committs Sin, is a Servant of Sin: And Sin lies at the Door of him that doth not well:* And it is God's Word to Cain, and to all Cain's Generation for ever, That their sins are not removed until they cease from committing of sin, *The Wrath of God remains upon the Transgressor:* And your noble Hosts of Ministers that you sung of the other day, What is now become of them? Have not they brought themselves and you to a fair pass, and brought you back again almost twenty years journey, and leaves you now in a Wilderness with the Bishops? Which I am sure was not the reformation they told you of, and these are not noble Ministers, that have cast the Law of God behind their Backs, but ignoble; and so for them you cannot laud the Lord.

And when didst thou loose all thy fatness with fasting, that thy knees were so feeble, as in Psalm 109. And when didst thou rise in Midnight to magnifie the Lord? And when didst thou quake to see wicked men Gods Laws forsake? And when didst thou praise God seven times a day? And when was thy Body parched and dried like a skin Bottle in the smoke, as thou singest in Psalm 119, verse

89. and 93. and when did the Light shine in thy heart, as in Psalm 227.

And wherefore dost thou sing, That thou are not puffed in mind, and hast no scornful eye, when thou hast both, in Psalm 131. and why dost thou desire God that the righteous should smite thee, but when the righteous calls upon thee to fear God and repent, then thou wilt smite him with the Fist of wickedness, as in Psalm 141. And what is the new Song which thou wilt sing unto the Lord, as thou promisest in Psalm 144. hast thou any other Psalms but the old which *Hopkins* and *Sternhold* hath brought in.

And who brought up the *Te Deum*, and *Benedictus*, and *Nunc Dimittis*, and *Quicunque Vult*, did not some of these come from *Rome*? and Doctor *Cox* his Song, and *Da Pacem Domine*, is not this like the Latine Service which the Pope tolerates? And have you forgotten Bishop *Bonnors* sayings when he heard the *Protestants* had set up Lord Bishops, and retained some of the Church of *Rome* Ceremonies he smiled, and said, *If they sup of our Bread, we will make them eat of our Meat*: And this is a Caution to you *Protestants*, that you beware of touching any thing appertaining to the Church of *Rome*, for she will quite defile you; and your Song of the Virgin *Mary*, and *Athenasius*, *Symbols*, do you know from whence these comes? and your Song before Morning Prayer, where you call upon the *Gentiles*, to pray God bring them into his Light; Here you confess that there is a Light in the *Gentiles*, which you sing with a loud voice before all the People, and in your Song before the Sermon, you desire God to convert all your Foes, and bring them to his Light: Are not you all *Quakers* by your singing, Bring all to the Light? and when your Pastor feeds your souls with the Bread of Life, that you sing of, then examine well your selves and see if your souls be not rather starved upon the barren Mountains for lack of the Bread of Life, then fed with it; let the Light in your Conscience judge between you and me in this matter, whether leanness and barrenness have not possessed your souls.

And what manner of Christians are you that sing nought but sin and wickedness rests in your hearts, & daily stubbornness against

the Lord, you play your parts, and how do you make melody in your hearts in sin and wickedness? judge in your selves if you are fit Persons to sup with the Lord, for this is your Thanksgiving Psalm, appointed to be sung after the receiving of the Lords Supper.

And in the last Psalm you pray God to defend you from the Pope and Turk, that would Gods dear Son thrust out of his Throne, and yet honour the Pope, and honour his Musick, Surplice, and Organ, and Flesh, and Fifth dayes, and Lent; and you your selves will not give Christ a little room in your hearts to guide you by his Light, as by your own confession you sing, that there is nothing in your hearts but sin and wretchedness, which I believe you, while sin remains in your mortal Bodies, and so conclude your selves all miserable Sinners; and many more things you sing, which is not to sing with the Understanding, nor with the Spirit which makes Melody in the Hearts of Gods People, which have Davids Spirit, which taught them to sing Psalms and Hymes and Spiritual Songs, before Hopkins and Sternhalds were, and need none of their Rymes and Meeters to teach them to sing.

How can you sing, You all give honour to his holy Name, when you curse and swear, and daily profane it, as in Psalm 27, And you sing, The Righteous in the Lord rejoyce, and yet your Priests say, ye shall not be righteous while you are on Earth.

THE END.